

DISCIPLINE
WITHIN THE CIVILIAN AND MILITARY SOCIETIES

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PREFACE

Many disturbing elements in our society demand explanation. Many explanations are offered. The Communists want to bury us, and the Spenglerians think that it is about time that we are buried because they interpret our pains as death-pangs. Sorokin thinks that we are experiencing the birth-pangs of a new culture.¹ But like all births, there must be life or there will be death. Toynbe rejects the idea that our doom is inevitable, but he does not discount its possibility. He propounds a theory of freedom, and challenges us to exercise that freedom in the interest of a transformed society.²

Juvenile delinquency, mental illness, crime, and the low quality of our manhood as revealed by rejections at induction stations and a high incident of poor performance in the military services, are but a few of the ills that underscore the need for some explanations and creative action.

With this background in mind, we shall examine the place of discipline within both the military and civilian societies. We shall deal with discipline as training rather than as punishment.

¹Pitirim A. Sorokin, The Crisis of Our Age : The Social and Cultural Outlook, (New York: E.P. Dutton and Company, Inc., 1946), p. 25.

²Arnold J. Toynbe, Civilization on Trial, (New York: Oxford University Press, 1948), pp. 38-39.

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CHAPTER I

INTRODUCTION

The word "Discipline" is derived from the word, "Disciple," a follower. The disciple-teacher relationship was based upon the desire of the follower to learn from the teacher, and the willingness of the disciple to submit to the requirements of the philosophy or religion represented by the teacher.¹

The disciplined person has been described as one who is trained to consider his actions, deliberately undertakes them, endures in an intelligently chosen course in the face of distraction, confusion, and difficulty. "To know what one is to do and to move to do it promptly and by use of the requisite means is to be disciplined whether we are thinking of an army or a mind."²

Military discipline has been defined as the state of order and obedience among military personnel resulting from training.³ Similarly, "Discipline is the individual or group attitude that insures prompt obedience to orders and initiation of appropriate action in the absence

¹Norman C. Meier, Military Psychology, (New York: Harper Brothers, Publishers, 1943), p. 178

²John Dewey, Democracy and Education: An Introduction to the Philosophy of Education, (New York: The Macmillan Company, 1916, 26th printing 1953), p. 151

³FM 100-10, Field Service Regulations Administration, (Washington: The Department of the Army, 1954), p. 82

of orders."⁴

Military discipline is an outward manifestation of mental attitude and state of training which renders obedience and proper conduct instinctive under all conditions. It is founded upon respect for, and loyalty to, properly constituted authority.⁵

Discipline is neither created nor maintained by sheer force, popular opinion notwithstanding. To be sure, there are sanctions that are appropriate to the situation which are designed to obtain the minimum necessary conformity. But discipline is a state of being characterized by voluntary obedience and acceptance of responsibility. Mechanical obedience may be obtained through the use of force, but this is not discipline.⁶ The term "discipline," as generally used, does include pressure to conform. The degree and nature of this pressure varies with the time, place, and situation. Ideally, discipline is, on the one hand, the process of control designed to serve the common good, and on the other hand, a state of being, resulting from the process, in which initiative, loyalty, self-control, and a sense of social responsibility have been developed.

Discipline is not confined to military society, but is universal, both as to time and place. In primitive societies the incentive to conformity was derived from taboos. As society became more refined, codes

⁴FM 22-100, Military Leadership, (Washington: The Department of the Army, 1958), p. 57

⁵AR 600-10, (Washington: Department of the Army, 1958)

⁶Edward L. Munson, Jr., Leadership for American Army Leaders, (Washington: Infantry Journal, 1958), p. 62

of conduct and laws supplemented or replaced the taboos.⁷ Military discipline is merely the adaptation of this universal fact to the unique conditions of military life. But in either case, the well disciplined person is not the one who has been subdued by punishment and force, but the one who conforms voluntarily.

The nature and degree of discipline are determined by many factors. Among these are the ends sought, the concept of man, and the cultural environment. This is clearly seen when we examine some historical approaches to the question of discipline.

Ancient Brahmin discipline was a total discipline. Its scope included mind, will, and body. This was indicated by regularly scheduled ascetic postures and breathing exercises. Discipline was the primary goal. All else was a means to that end. "Study and instruction were but means through which habits of thought, feeling, body control, and behavior were to be acquired."⁸

Medieval Christian "education" sought to discipline man's nature because of the doctrine of corruption by the Fall. The sinful body was only a temporary dwelling place for the soul, and had within it the seeds of death capable of destroying its immortal tenant. Consequently, the physical and emotional part of man's nature, and even his aesthetic urges were to be curbed by discipline. "Fear of the rod, in childhood, and of hell, in adolescence, would provide the motivation."⁹

⁷L.A. Pennington, Romeyn B. Hough, Jr., and H.W. Case, The Psychology of Military Leadership, (New York: Prentice-Hall) 1943, p. 127

⁸James Mulhern, A History of Education, 2d Edition, (New York: The Roland Press, 1959), p. 112

⁹Ibid., p. 255

The Hebrews of the Old Testament did not approach the question of discipline from the point of view of a doctrine of the Fall, as did the Medieval Christians. They did, however, believe that the child was naturally willful, foolish, and wild. Discipline, including physical punishment, directed the development of the young Hebrew.¹⁰ This training was designed to result in a well-ordered, self-disciplined person. "Train up a child in the way he should go: and when he is old, he will not depart from it."¹¹ "Foolishness is bound in the heart of the child; but the rod of correction shall drive it far from him."¹² "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."¹³

The ancient Greeks sought to develop good manners in the child through education and discipline. The child was taught to be courteous, neat, and to act with propriety in all situations. The slightest suggestion of father or mother must be obeyed promptly and without question. Education was really a cultivation of those qualities that were highly esteemed in the Athenian culture. "They send him to teachers, and enjoin them to see to his manners more than to his reading and music."¹⁴

Military discipline differs from civilian discipline only in that it is adapted to the needs and conditions of military life. The principle

¹⁰Fredrick Eby and Charles F. Arrowood, History and Philosophy of Education Ancient and Medieval, (Englewood Cliffs: Prentice-Hall, Inc., 1940), p. 144.

¹¹Proverbs 22:6. ¹²Proverbs 22:15. ¹³Proverbs 13:24.

¹⁴Eby and Arrowood, op cit, pp. 273-274.

is identical in each case. Military discipline, like civilian discipline, has varied from time to time, according to the conditions, and the philosophy of the power represented by the military force. This is evident in some examples from military history.

A Roman general . . . made the life of his soldiers miserable by excessive work and privations. He stretched the force of discipline to the point where, at a critical instant, it must break or expand itself on the enemy.

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The Roman based discipline almost exclusively upon anger, fear, and punishment.¹⁵

Working with unworthy material Fredrick insisted upon exact discipline to which the Prussian armies had always been habituated by his father. "The slightest loosening of discipline, he said, would lead to barbarization."¹⁶ Here again the army reflected the state. The aim of discipline was partly paternalistic, to make the soldier a rational being by authority, through preventing such offenses as drunkenness and theft. But the principle aim was to turn the army into an instrument of a single mind and will.¹⁷

The Russian army shows a contrast that reflects the influence of the prevailing philosophy at one time and influence of bitter experience at another time.

In the early years of the Red Army the form of discipline became an issue. The exponents of the new proletarian military art especially stressed that although discipline was necessary, it must be "voluntary."

¹⁵Edward M. Earle, Editor, Makers of Modern Strategy: Military Thought from Machivelli to Hitler, (Princeton: Princeton University Press, 1952) p. 211-213

¹⁶Ibid., Quoted from Politisches Testament von 1752, in Werke Friedrichs des Grossen, (10 Vols.; Berlin, 1912-1914), Vol. VII, p. 172.

¹⁷Ibid., p. 55

.....
 High among the reforms instituted by Marshal Timoshenko in 1940 was Order No. 356 of 12 October, on discipline, which gave the commanders almost unlimited powers to maintain discipline.

The 1940 Field Regulations incorporated this, and stated: "The Commander is obliged to use all measures of compulsion against cowards, up to the application of arms on the spot."¹⁸

Military discipline or civilian discipline is designed to serve the common good - - the ends sought by society. In a more complex culture there is a greater degree of restriction upon the individual. This is recognized and accepted. But when a sufficient degree of restriction on the individual is not voluntarily accepted, society imposes the required restrictions by public opinion, sanctions, and law. In any event, discipline is justified on the grounds that it is for the common good. "There must be discipline in any organized society."¹⁹ Discipline is indispensable to the best interest of the individual, the culture, and the survival of the nation. Military society and civilian society are two segments of one society, American, or any other. Hence, military discipline and civilian discipline are two segments of one discipline, the national discipline. The effectiveness of one is dependent upon the effectiveness of the other, and the life of the nation depends upon the effectiveness of both. Civilian society must furnish the manpower for the military society. Therefore, the military society can be effective only to the degree made possible by the quality of the manpower available. Furthermore, the military society is dependent upon the civilian society for financial, moral, and

¹⁸Raymond R. Garthoff, Soviet Military Doctrine, (Glencoe, Ill., The Free Press, 1953), pp 245-246

¹⁹Pennington, Hough, and Case, op cit, p. 127.

spiritual support. This will be discussed at greater length in the later development of this thesis.

Discipline, as a process of control, is most effective when it is accepted voluntarily because it is admittedly for the common good. Furthermore, discipline, as process of control, is more readily transformed into discipline as a state of being when the former is voluntarily accepted as a means to a desirable end, and the latter is desired as an end in itself. The person so disciplined has a sense of well-being and liberty that transcends mere license.

CHAPTER II

DISCIPLINE IN CIVILIAN TRAINING

For discipline to mean anything - - or for a discussion of it to mean anything - - it must be assumed that there are some things that are good which may be obtained and secured by discipline, and that there are some things that are bad which may be avoided by discipline. This assumption is made here, with the further assumption that there is a universal conflict between the available good and the threatening evil. It is present from the cradle to the grave, and is inherent in every phase of life. The subject of child training is of sufficient magnitude and importance to justify a complete study in itself. Obviously the subject cannot be dealt with exhaustively at this point.

Preparation for the inevitable encounter begins in infancy, and the formative years are significant beyond measure.

An indomitable will to resist is not acquired overnight... It rests on character traits instilled in our homes, our schools, our churches - - traits such as self-confidence, self-reliance, self-discipline, self-respect, moral responsibility and faith in country and God."¹

Admittedly, the above quotation refers to the ability to resist a particular kind of evil under specific circumstances, but the same principles apply to the multitude of evils which we seek to overcome under diverse conditions.

¹The U.S. Fighting Man's Code, (Washington: Office of Armed Forces Information and Education, Defense Department, 1955), p. 2

The field of child training is one that has had its share of controversy. This has been the inevitable result of a period of cultural change. An example of the reaction against the old rigid discipline of two generations ago is to be found in Character in Human Relations, by Hugh Hartshorne. Discipline, as control, and particularly control enforced by punishment, is depreciated. An example of this kind of child training is described and then it is said, "This boy, disciplined frequently in accordance with the ancient tradition, was at four a public nuisance, apparently reacting to incentives only of threat and reward."² Dr. Hartshorne refers to the method of discipline as the oldest method of character education, and equates it with superstition. However, it appears that his case against discipline may have been over-stated for the purpose of emphasis - - emphasis upon the unwise means of discipline and the importance of the free expression of the individual. Yet, the extreme application of the principle of free expression may have been responsible for a much greater number of youngsters becoming public nuisances. Just how much of the current problem of juvenile delinquency is tracable to the application of an extreme "expressionist" theory will never be known. An example of what this approach to child training can do for a five year old boy is revealed in a story which was related by a personal friend. The incident took place in 1938, and involved a professor in a state university. The name of the professor and that of

²Hugh Hartshorne, Character in Human Relations, (New York: Charles Scribner's Sons, 1933), p. 9

the university will be omitted.

The professor . . . had invited members of the Seminar to his home for dinner prior to the meeting of the Seminar session. The professor belonged to the school of thought which holds that children must grow without being restricted or repressed - - repression of a child might nip a genius in the bud. The Professor had a 5 year old child who sat at dinner with the group. Something displeased the child and when his father remonstrated with him he became even more displeased, and threw his plate across the table at his father. The professor mildly explained that this was no occasion to assert his superior strength and repress the child.³

The reaction against the arbitrary and often unreasonable use of punishment in child training was both desirable and necessary. But, like many other reactions, it went too far. The extreme emphasis upon free expression has given rise to a situation characterized by the pun that makes the teacher afraid of the parents, the parents afraid of the children, and the children afraid of nobody. It is, indeed necessary to make room for self-expression, but intelligent guidance must be given to it. At the present there seems to be a reaction to the reaction represented by Dr. Hartshorne, and others. The prevailing thought now seems to be on a realistic middle ground which recognizes the good elements of the two extreme approaches to child training without submitting to the evils of either.

The child needs discipline for his own good, as well as for the sake of the good which may accrue to society as a result of his wholesome

³Ralph Herman Nicholson, From a personal letter sent by request. (Waynesville, N.C., 4 April 1961)

development.

He needs to know family and social rules of behavior; they set him straight, prevent him from becoming confused. The wild license so many people laud in their children as an expression of their uninhibited freedom can seem very obnoxious to friends and acquaintances, who are likely to interpret it as a symptom of the children's confusion because parents have shirked their task of administering needed guidance.⁴

The interpretation of the annoying behavior is probably accurate in many cases, and the confusion may become complicated by frustration which in turn, may lead to severe maladjustment, quite unnecessarily.

Spoiled children are singularly unattractive. They are also unbelievably helpless. The world runs on green and red lights, and the child who has never been taught to respect the difference is placed at a crippling disadvantage in navigating through life.

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While the spoiled child remains the captive of his own helplessness, the disciplined youngster enjoys the freedom to be his most productive self. His are the rewards of self-fulfilment, the appreciation of others, and the satisfaction of being a contributing member of his home, school and his world.⁵

When this philosophy of child training is accepted, it becomes criminal to fail our children under the guise of allowing them full self-expression! Parental attitudes and actions can help to achieve "a security of discipline for the child."⁶ A summary of suggestions on

⁴Phillip Polatin and Allen C. Philistine, The Well Adjusted Personality, Preventative Psychiatry for Everyday Use, (New York: J.B. Lippincott Company, 1952), p. 179

⁵Martin Tolchin, New York Times, Magazine Section, "When Discipline is Called For," (New York: New York Times, 10 July 1960), p. 50

⁶Loc. cit.

child training from an additional source will be helpful to parents who are anxious to fulfil their responsibility to their children.⁷ See this summary in Appendix I.

The child should not be expected to conform to standards that are beyond his ability, but obedience within his capacity must be required. Otherwise he will develop the habit of disobedience and irresponsibility. An appeal to reason will not always result in obedience, but this fact should not rule it out altogether. When reason is used the child is more likely to understand, and when effective, this method contributes to the development of self-discipline. When it fails, other method and means can be used to reinforce it. Ideals and arguments may mean very little to a child, but the example of well adjusted parents will be very helpful. Before reason can reign, a firm hand must show the way. Regulation of the child's behavior should be based upon an intelligent application of sound psychological principles. Parents may compel conformity without regard to sound principles, but they cannot make their children good.

Conformity to disagreeable tasks at school does not lead to desirable discipline. It is surrendering to the will of power and authority. It breeds submissiveness, hostility and resentment, and frequently leads to the denial of those feelings and to self-justification for the shoddy performance. This actually robs the pupil of self-responsibility and self-discipline. He does what others demand or require without any real acceptance of the need for the efforts he has to make.⁸

⁷Oliver E. Byrd, Family Life Sourcebook, (Stanford: Stanford University Press, 1956), pp. 109-110

⁸Nathaniel Cantor, The Teaching-Learning Process, (New York The Dryden Press, 1954), p. 69.

This pattern of child training may cause the individual to develop into what is generally referred to as a passive dependent personality. Such an individual will find it difficult or impossible to function effectively in a complex and difficult situation. When he is required to function in a situation that calls for initiative, self-reliance, and self-discipline, he will become frustrated, and perform poorly. He is very likely to get into trouble. The ill effects which the passive dependent personality may experience, either as a child or as an adult, are demonstrated in some of Ivan Petrovich Pavlov's experiments with animals. A dog with a "conditioned reflex" trained to respond to a circle, and not to an ellipse, was brought to a state of confusion, irritability, and quick temper by gradually changing the ellipse until the dog could not distinguish it from the circle. This irritability prevailed in the normal living quarters, even though the dog had previously been most even tempered.⁹ This principle applies to the child and the adult passive dependent when they are required to make decisions too difficult for them. The child need not be required to make choices that are difficult for him, provided he has the wise guidance of his parents. But the passive dependent personality must inevitably face situations for which he is unprepared.

Sheep, when faced with a discrimination too difficult to make, develop symptoms of withdrawal, an increased heart rate, stubbornness and restlessness. Furthermore,

⁹Lynde C. Steckle, Problems of Human Adjustment, (New York: Harper Brothers, Publishers, 1949, 1957), p. 72

these changes may persist throughout the life of the animal. A chimpanzee, when confronted with a difficult problem, repeatedly attempted to solve it, failed, and then developed a genuine temper tantrum, rolling about and screaming. Subsequently, this animal refused to cooperate in the situation and had to be forced into the experimental cage. Children when asked to make discriminations beyond their capacities respond in somewhat similar fashion, showing negativism, surliness, disobedience, and excitement. These behavior patterns were retained as long as the "threat" of making the choice endured. Human adults, experimentally placed in a situation greatly out of line with their accustomed habits and attitudes, showed emotional upsets involving anxiety, disorganizations, and tears, which approached typical neurotic reactions.¹⁰

These examples suggest much for the individual, for society as a whole, and particularly for the military. In the case of the military, the individual is inevitably required to conform to regimentation, to perform effectively, and to adjust to new and difficult conditions. Furthermore, insistence upon a high standard is essential to the welfare of the individual soldier, the military establishment, and the security of the nation. But, whether it is a child, a civilian adult, or a soldier, it is one problem - - a human problem.

It has been said that in civilian life only a small percentage of men put forth their best efforts despite the personal benefits that would be gained by better work.¹¹ This being true, it is little wonder that there is so little enthusiasm for excellence on the part of young soldiers. Many come to the Army with inadequate preparation for meeting the minimum

¹⁰Ibid., pp. 73-74

¹¹Eli Ginzburg, Patterns of Performance, (New York: Columbia University Press, 1959), p. 15.

requirements, and very few are truly motivated to approach their duties from the point of view of service to their country. On the contrary, it has been said that many youngsters look to the Army as a means of escape from the perilous life of the gang.¹² The Army's standards are much too high for many of these adolescent delinquents. The only hope for the solution to this problem lies with the civilian society. Furthermore, the evil effects of the problem, or the good effects of its solution, accrue to the civil society, either directly or indirectly. Yet, as the reference source points out, the wastage and deterioration of our youth is a national defense problem. In a broader sense, this human misery and degradation is a disease within our society.

A survey of 30,000 convicts has shown that the most important factor contributing to their lives of crime was the failure of the home to give them a sense of social responsibility.¹³ The home, rightly, comes in for the "lion's share" of praise or blame for the success or failure of our children and young people. The responsibility of the home is great, and the task is difficult. It has become even more difficult because of the tremendous changes that have taken place in our time. This is illustrated by the following statement:

In our psychologically oriented times, adults have been too quick to blame a child's lack of discipline on suspected underlying emotional turmoil. Accordingly, they

¹²Harrison E. Salisbury, The Shook Up Generation, (New York: Harper Brothers, Publishers, 1958), p. 229.

¹³Steckle, op. cit., Quoted from: C. Burlingame, "If Child Guidance Clinics - Why not Parentoriums?" Conn State Med. Journal, 11: 829-832.

have often relaxed demands for responsible behavior at the very moment when these demands should have been strengthened.¹⁴

This mistake becomes almost inevitable as a result of having a little knowledge of psychology, but not enough to be able to make the right application of it to the immediate situation. However, this does not minimize the damage done to the youngster who happens to be involved. The time will quickly pass when it is possible to establish a pattern of discipline, and in the meantime, he is allowed to perform below his capabilities. The ultimate end of this mistake may be the creation of new and more serious problems that were not responsible for the initial lack of discipline. Pity the parents of our day. Many things have been questioned; many others rejected outright. And few certainties have replaced them. Like Pavlov's dog, our ellipse has been taken away, and we have not really been given a circle!

There has been considerable controversy over the use of punishment in child training. However, there are certain principles, generally accepted, that must be applied if punishment is to be effectively used as a means of discipline.

It is only when the parent continues to satisfy the affectional needs of the child, and relates the punishing experience to some special type of behavior discernable by the child, that the latter gradually comes to recognize that punishment does not necessarily imply hostility.¹⁵

¹⁴Tolchin, *op. cit.*, p. 50.

¹⁵Byrd, *op. cit.*, p. 186. Quoting R.L. Jenkins, MD, Institute of Juvenile Research, Chicago.

Also, for punishments to be effective they must not be so frequent that they seem inevitable, they must not get the child something that he really prefers, they must not be so harsh as to break his spirit, and parents must not deal them out triumphantly.¹⁶

Another consideration of the problem of punishment has to do with the sense of guilt which may result. Some say that punishment induces a sense of guilt within the child, and is, therefore, to be avoided. On the other hand, it is contended that a child needs to have some guilt feelings when he has performed a destructive act or abandoned accepted moral principles.

Guilt feelings are indispensable for the development of a conscience, and conscience - - a realistic reasonable conscience - - is essential ... to the development of necessary self control.

A child is willing to make the effort necessary to control destructive impulses . . . because he wants the parental love and approval and feels his parents disapproval as a loss of affection and esteem.

Discipline in the fullest sense, is far more a matter of what parents do for and with a child than what they do to him. Its quality depends only in part on the measures used to develop self-control. Even more important are those aspects of happy family living through which the parents help their children build their confidence, pride, and self-esteem.¹⁷

The emotional welfare of the parents requires a rational approach to the question of punishment as a means of discipline, as surely as does the

¹⁶Eugene S. Geissler, Growing Up Together, (Chicago: Fides Publishers Association, 1958), p. 15.

¹⁷Dorothy Barclay, New York Times, Magazine Section, (New York: New York Times, 9 August 1959), p. 44.

welfare of the children. Parents must not be sadistic, on the one hand, nor afraid to administer punishment when it is called for, on the other hand. "It often is healthier for both the child and the father or mother to have displeasure expressed in a slap which, once dealt to make a point, is then over."¹⁸ In a study of the personality structure of nursery children, some of the dynamics of parent-child relationships were revealed. The study shows that there is a direct relationship between the personality pattern of the parents and that of the children. See Appendix II for details of this study.¹⁹

Even though the home has, and must continue to have the largest responsibility for the wholesome development of our youth, it is not alone in the enterprise, or in the problems that go with it. The church and the school share in this task. The philosophy of discipline has generally been parallel in the home, the church, and the school. The principles are equally applicable in either case. Therefore, it is not necessary to go into an extensive discussion of discipline within the church and school. However, it should be noted that the leaders in religion, particularly in religious education, are aware of the importance of discipline. Much effort is being made to incorporate sound principles of discipline in church schools. The typical current approach to discipline on the part of leaders in modern religious education is re-

¹⁸Polatin and Philistine, op. cit., p. 180.

¹⁹R. Alschuler and L. Hottwick, Painting and Personality; A Study of Young Children, (Chicago: Chicago University Press, 1947), Quoted by Steckle, op. cit., pp. 175-177.

flected in the following evaluation of a disciplined person: "The disciplined person is free to achieve worthy purposes for himself and his group because he is able to direct his energy into right channels, and restrain himself from pursuing irrelevant or unworthy ends."²⁰ See Appendix III for a fuller statement of the approach to discipline in religious education.²¹

The approach to discipline in the public school closely parallels that of the church school. The same pattern of change, with the attendant conflicts, has been experienced in public education, the church school, and the home. The purpose of education, and the methods used to achieve it, have each had their share of change through the years. John Locke advocated the theory that education is a process of moral discipline rather than a process of intellectual instruction. "The truth is that Locke's chief purpose was to make gentlemen who could know how to act in conventional society."²² We inherited something of this, but for the most part, our American education has been utilitarian. This has been, perhaps, more by necessity than by design; and the technical nature of our society contributes to a continuation of this emphasis.

²⁰Paul H. Veith, The Church School: The Organization, Administration and Supervision of Christian Education in the Local Church, (Philadelphia: Christian Education Press, 1957), p. 152.

²¹Ibid., pp. 152-155.

²²Fredrick Eby, The Development of Modern Education, 2d Edition, (Englewood Cliffs: Prentice-Hall, Inc., 1957), p. 298.

The spectacle of the space age has given a new boost to the emphasis upon science. However, there is also an awareness of a need for something more. On the one hand, we need to enrich our poverty-stricken culture, and on the other hand we need to cultivate the intellectual keenness that is necessary if we are to successfully cope with the non-scientific problems of our world. In a summary statement of the essential functions of a liberal education, Judge Harold Medina said:

Perhaps at the head of the list stands the discipline of the mind, for who can pursue any calling with success unless his powers of observation are so trained that he may see even the tiniest detail of each particular problem and then by some rational effort bring the seeming chaos into order, eliminating the irrelevant, and synthesize the rest.²³

This ability to think clearly and straight will probably become even more important with the passing of the years. Therefore, the task of the home, the church, and the school, takes on new urgency and deeper significance. It becomes their task to help the child to develop into an adult who has the moral qualities, the emotional stability, and the intellectual acume necessary for him to be an effective citizen under all circumstances. Such an individual will have become a disciplined person in the highest sense, and will be a tower of strength in his home, in his community, in his nation, and in his world.

²³Harold R. Medina, The Anatomy of Freedom, (New York: Henry Holt and Company, 1959), pp. 36-37.

CHAPTER III

DISCIPLINE IN MILITARY TRAINING

The problem of the military is not that men refuse to do what they are told, but that they do only what they are told. It is very rare that a soldier will actually refuse to obey, but it is all too common that he will obey in an ineffective manner. It is tragically near universal for him to lack the initiative to go beyond the minimum requirement, especially during the early period of his military career. An all too significant number of men become totally ineffective due to their inability or unwillingness to conform to the standards of conduct and performance required of a soldier. This problem will be dealt with more specifically at a later time, but it is acknowledged here. A study conducted by the Human Resources Research Office has sought to determine some of the factors relating to this problem. See Appendix IV for the results of this study.¹

Once there was a fleeting dream that modern technology would take the burden off the back of the soldier. But it is now known that just the opposite is the actual truth. Even where the burden has been partially taken from his back, it has been transferred to his head. It is now

¹The George Washington University Human Resources Research Office operating under contract with The Department of the Army, "A Preliminary Investigation of Delinquency in the Army," Technical Report No. 5, Washington, D.C. April 1954.

that the raw material must begin to be prepared long before the time that the Army enters the picture. In any event, since manpower is indispensable, we must develop all of the potentialities that we find in our American Youth. "The human heart is the starting point in all matters pertaining to war."⁶ This fact is as true today as when it was first spoken, and in a new way, it is even more significant because it now applies to the civilian population as well as to the soldier. Therefore, discipline, so far from being depreciated, is now enthroned. Its necessity and its principles should be understood by those in whom it would operate, and it must be voluntarily accepted as a means to an end. With the right attitude on the part of those in positions of leadership and those who are being led, the ends gained by discipline can include personal benefit to the disciplined individual and strength to the nation.

How, then, are we to utilize discipline so as to accomplish this ideal result? Obviously, no definitive answer can be given here. The best that can be hoped for is that a few of the observations of the wise and experienced may be brought together for our consideration.

It has been suggested that the resourcefulness and initiative of the individual American soldier is made possible by the fact that discipline is reasonable and not a rigid thing.⁷ This seems to be one clue to a sound approach to the problem of discipline in the training of military

⁶ Earle, op. cit., p. 210.

⁷ Vanevar Bush, Modern Arms and Free Men : A Discussion of Science in Preserving Democracy, (New York: Simon and Schuster, 1949), p. 224.

personnel. Since the conditions under which discipline in the actual performance of duty in combat is likely to be increasingly flexible in any future war, it seems that it is a sound approach to train men to perform under conditions as nearly accurately simulated as possible. Performance must not be sacrificed for flexibility, but performance should be obtained with "minimum essential control."

A principle taken from child training can apply to military training.

If we wish persistent, nonadjustive, and generally ineffective behavior, learning should occur during emotional states. If we wish for plastic, adaptable, and generally effective behavior, learning must occur under conditions where there is as little emotion as possible.⁸

This principle has too often been ignored or rejected outright. But when it is violated, passive dependent patterns of behavior may develop, or already existing patterns may become firmly fixed. (This would probably be a fruitful area for extended study of the results of the application or violation of this principle in military training.)

An understanding of what is expected, and why, will do much to reduce the emotional stress under which men often work. It may take time to explain why this and why that, but results are the important things. If the results can be improved by the explanation, the time will be well spent. On the other hand, some may say that it is not the business of a soldier to understand, but to obey. It is true that he should obey when he does not understand. Many times it will be impossible or unwise to explain; but in training, he can be made to understand, even this fact, so

⁸Steckle, op. cit., p. 94.

that the motivation to obedience under such conditions will be strengthened. Children learn better when they are told what they are to learn, particularly with reference to transfer learning.⁹ Is this not true of soldiers, as well? This is no plea for less discipline, but rather for more - - in the sense that it will operate more efficiently with less direct supervision. Soldiers who are motivated through understanding will learn better. Even this will be greatly enhanced by an appreciation of the means (obedience) and the end (discipline). Ideally, obedience and an understanding appreciation of it should never be far apart.

Between these two things - discipline in itself and a personal faith in the military value of discipline - lies all the difference between maturity and mediocrity. A salute from an unwilling soldier is as meaningless as the moving of a leaf on a tree; it is a sign only that the subject has been caught by a gust of wind. But a salute from the man who takes pride in the gesture because he feels privileged to wear the uniform, having found the service good, is an act of the highest military virtue.¹⁰

Good military habits, developed by practice and performance, give dynamic force to the idealistic acceptance of the need for discipline. A soldier may be told and shown how to field strip and M-1 rifle, but he never really learns how to do it until he masters the technique by personal experience. On the other hand, he will learn this process much faster with explanation than he could possibly learn it without such help. Likewise, the appreciation for and proficiency in discipline comes through

⁹Lee J. Cronbach, Educational Psychology, (New York: Harcourt, Brace and Company, 1954), p. 258.

¹⁰Marshall, op. cit., p. 162-163.

both explanation and practice.

The soldier or sailor acquires his repertoire of habits, his discipline, best by actual performance. It helps if he understands how to do and why he is to do it, but lecturing and explaining are never as effective for discipline as practice supported by motivation.¹¹

So the good soldier or sailor accepts leadership in part by discipline. This means that the relation of the ascendance of the leader and the submission of the follower is established, that instantaneous obedience is thus always obtained even when the reason for such obedience cannot be disclosed immediately. The follower must have habits of attention and obedience, these habits must, moreover, be firmly rooted in his nervous system. They must become second nature to him.¹²

If sound discipline is to be developed, orders must be given in such a simple and direct manner that they can be easily understood, and they must be promptly obeyed. In the event that the soldier fails to obey, it becomes incumbent upon the superior to see to it that he does obey. Otherwise, the very process of the creation of discipline will be destroyed.

Unfortunately, bad habits, as well as good, can be learned. If, on a spoken command, men do not respond, then they are learning not to respond. Whenever they are ordered to do something they cannot do, they are learning to disobey. Military manuals embody this fact in a rule: Never give a command that you do not expect to be obeyed.¹³

¹¹Edwin G. Boring, Psychology for the Armed Forces, (Washington: Infantry Journal Press, 1945), p. 416.

¹²Ibid., p. 415.

¹³Committee of the National Research Council, Psychology For the Fighting Man : Prepared for the Fighting Man Himself, (Washington: The Infantry Journal, 1943), p. 369.

Practice in obedience to commands can be facilitated by disciplinary exercises which have been defined as "exercises in military drill that are intended, not for physical development, but for training in alertness, promptness in carrying out orders, and morale."¹⁴

Military discipline is not designed to turn the individual soldiers into automatons subject to the arbitrary whims of the commander. But it establishes the necessary relationship between military effectiveness and unified direction for the purpose of achieving group objectives.¹⁵ True discipline is effective not only while men are under the eyes of their superiors, but, whether on duty or off duty, it is effective without supervision because they want to do what a good soldier ought to do.¹⁶

This does not mean that we can dispense with leadership; on the contrary, it requires the finest leadership possible. Personality can never be irrelevant where two persons have dealings with one another, but the leader cannot base his approach to leadership solely upon personality. Otherwise, when the force of his personality is absent, he will find that the discount rate is very high.¹⁷ On the other hand, when discipline is maintained solely on the basis of punishment and the threat of punishment, the result is likely to be a development of habits of deceit and deception.

¹⁴Military Terms Abbreviations and Symbols: Dictionary of United States Army Terms, (Washington: Department of the Army, 1958), p. 157.

¹⁵Meier, op. cit., p. 178.

¹⁶Munson, op. cit., p. 62.

¹⁷Munson, op. cit., p. 186.

It becomes a contest of wits between the offenders and the commander.

"The discipline which makes the soldiers of a free country reliable in battle is not to be gained by harsh or tyrannical treatment."¹⁸ Authority is not a personal attribute, but it is a conferred right to exercise power in an impersonal manner by virtue of the rules of the military system.

Although discipline means submission, it does not mean submission to the leader so much as to the system which he applies. If the leader wears his authority as a personal attribute it will be resented. The impersonal attitude which denotes impartiality is lost in a contest of wills. Outward conformity to discipline may be given, but sullenness and passive resistance are almost always bound to result.¹⁹

The subject of leadership has been dealt with very superficially, but our main purpose is to deal with discipline. It is true that leadership is inseparable from discipline, and its importance is recognized. The leader will do well to turn to the many fine sources on that subject, and to apply himself until he has mastered all that can help him in fulfilling his mission.

It is generally acknowledged that modern combat exacts a more delicate balance between individual initiative and unity of action than in

¹⁸Paul D. Harkins and Philip Harkins, The Army Officer's Guide (New York: McGraw - Hill Book Company, Inc., 1951), p. 14., Quoted from John F. Schofield, West Point Superintendent, 1887.

¹⁹Munson, op. cit., p. 63.

previous wars. But whether it is individual initiative or unity of action, the dynamic force must derive from discipline - - group discipline, and self-discipline on the part of the individuals who make up the group.

The following quotation has very aptly stated this case.

We say that we seek initiative in our men, that it is the American way of fighting. We say that we want men who can think and act. We are just as steadfast, however, in proclaiming that the supreme object in training is to produce unity of action. These two aims are not mutually exclusive; in fact they are complementary halves of an enlightened battle discipline.²⁰

The spirit of cooperation and the measure of personal initiative must be regulated by good discipline to produce whatever the situation requires. The place given to the initiative of the individual soldier does not mean that there can be less strict adherence to proper standards of discipline. On the contrary, it leaves no room for deviation, and adds the requirement for the application of the principle of discipline to the framework of individual initiative.

²⁰Marshall, op. cit., p. 133.

CHAPTER IV

MILITARY DISCIPLINE IN COMBAT

Combat is the final test of everything military. Here discipline pays off or its absence contributes to chaos. Alexander the Great found that his early battles were literally pulled out of the fire by discipline and training. He was so impressed with the value of these factors that they were never neglected so long as he lived.¹

Discipline for Fredrick took a different form than it does for us today, but its value remains constant. In the first place, the means of warfare of his time required a different approach than that which is now required. The long and involved procedure for firing the weapons of that day has already been mentioned. In the second place, the background and quality of the available manpower required that discipline be applied in a manner quite different from what is required now.

Fredrick's soldiers were little more than slaves or cattle herded along from one battle to another. In battle, they kept their places in the ranks and went because they had a greater fear of the consequences of desertion. Nevertheless, a great many did desert - - many to be recaptured and shot or so severely punished that others would hesitate a long time before attempting desertion.²

Another factor that requires a different approach to discipline

¹R. Ernest Dupuy and Trevor N. Dupuy, Military Heritage of America, (New York: McGraw-Hill Book Company, 1956), p. 65.

²Pennington, Hough, and Case, op. cit., p. 131.

is the necessity for dispersion in modern war. While in former days it was both difficult and dangerous to desert, today it is easy, and may be the safest course of action. In spite of this fact, desertion is not the problem of our Army. Rather, it is the problem of getting the individual to use his initiative in action against the enemy. For example, it has been estimated that no more than one soldier out of four fired his weapon when facing the enemy in combat during World War II, and that more often the rate was about fifteen per cent.³

With greater and greater emphasis upon dispersion, and with a corresponding dependence upon the effective employment of highly technical skills, there is a new dimension added to the importance of discipline. The Russian army is said to have a discipline comparable in kind and degree to that of the time of Alexander, but this alone will not serve our needs. The claim is made that more than once a whole Russian division has been hidden for days at a time because "Absolutely no one stirred from the barn or haystack or grove of trees in which he had been told to stay."⁴ Remembering that the Russian commander had the power of execution on the spot, and that "The Soviet Army insists that no superior omit to take action on a single misdemeanor," this claim is not too difficult to believe. We do not seek the solution to our problem in this manner. Even if this method was applied, it would not be a suitable

³Marshall, op. cit., p. 56.

⁴Louis B. Ely, The Red Army Today, (Harrisburg : The Military Service Publishing Company, 1953), p. 30.

solution; and furthermore, we do not desire to resort to such methods. Yet, discipline does, and must continue to, insure the execution of all necessary tasks - - including concealment when it is necessary.

Under the present concept of combat the strength derived from the cohesion of small groups within the military is a very important factor. It has been shown to be the strongest factor holding American soldiers to their task in the face of the worst pressure that an enemy could throw against them. The last source of strength to break down under the stress of combat is group loyalty.⁵ A conscious building of strong ties within the small groups can insure discipline beyond the point that could be maintained by any other means. This can be the modern substitute for the direct personal supervision and threat that was exercised in ancient times. The will of man has been and continues to be the deciding factor in combat. The greater the effectiveness of the weapons available, the more important it is for every man to do his part.

It is not the physical destruction produced by weapons which brings about the decision, nor is that side bound to be defeated which has been physically annihilated in battle. The fact is that defeat threatens the party whose moral cohesion has broken down. Weapons are only effective in so far as they influence the enemy's morale. A battle is a contest between two opposing wills, a clash between two moral powers and not, or only to a certain extent, a collision between physical forces.⁶

⁵Major Raymond Sobel, "Anxiety-Depressive Reaction After Prolonged Experience The Old Sergeant Syndrome," Bulletin of the U.S. Army Medical Department, Combat Psychiatry Supplement, Nov. 1949, 137-146, as restated in James C. Coleman, Abnormal Psychology and Modern Life, (Chicago: Scott, Foresman and Company, 1956) p. 158.

⁶Earle, op. cit., p. 211.

This applies today in a much more extensive and profound way than to the conditions out of which the statement arose. Now the dimensions of this principle involves the nation as a whole, and not only - - perhaps not even primarily - - the forces in battle. We shall return to this point later when the question of the importance of civilian discipline is considered.

In ancient times, the soldier was forced to persist as long as possible by the employment of discipline based upon fear. The problem was to keep the danger of not fighting greater than the danger of fighting just as long as possible.

The starting point of productive military thinking cannot be military virtue, let alone heroism; it should be fear. . . . Nothing can be changed in the heart of men, but discipline may make the soldier suppress his fear for a few minutes more - the very minutes which are necessary to achieve victory.⁷

The need for persistence in combat has not decreased, but we are forced to seek other means to obtain it. Yet, there is a sense in which the comparison is genuine, only the details are altered. The alternative now is the risks of continued combat compared with the terrible consequence of falling into the hands of a brutal enemy - either as an individual soldier or as a part of a defeated nation. "Give me liberty or give me death" has a new pertinence and force for our time. But we can appeal to a higher motive, du Picq notwithstanding. In fact, we are forced to do so by the circumstances of our age. If we can appeal to

⁷Earle, loc. cit.

nothing but fear, we are probably doomed because the danger will seem unreal until it is too late for it to serve as an effective incentive for our defense.

When we combine adequate training, a proper appreciation for discipline, an intellectual grasp of the issues involved, and the strength of group loyalty, we can use the implements of war decisively. In other words, we can beat the hell out of the enemy!

CHAPTER V

CIVILIAN DISCIPLINE AND WAR

There has been too much emphasis at times on the privileges of citizenship. It is time we emphasized more the responsibilities that go with freedom.¹

The paraphrase of the above quotation by our president has reminded us of a truth often stated by the few and frequently ignored by the many. A new appreciation of this fact is of paramount importance. The responsibility for the national defense can no longer be shifted to and be borne by a few. The security of the nation is not only everybody's responsibility, but it is a job so big that it requires the united effort of the society as a whole. Something has already been said in regard to the responsibility of the civilian society to furnish men for the Services who are morally, mentally, and emotionally sound. Not only is this requirement not met, but all too often the Army is expected to function as a correctional institution. A nation which encourages its youth in the spirit of disobedience and irresponsibility cannot be saved by an officer corps, however able. "And it is not likely to be able, for the same spirit will infect the corps."²

With the prospect of home-front warfare, the importance of the moral fiber and discipline of the civilian population is magnified. This matter is of such gravity as to cause concern on the part of thoughtful

¹Bush, op. cit., p. 225.

²Marshall, op. cit., p. 168.

people. The seriousness of this matter and the degree of alarm with which it is viewed can be judged by the following:

Our services might be well on the road to victory at the same time an understandably demoralized home front was willing to surrender. . . The possibility of civilian demoralization at the same time our forces were campaigning successfully should be provided for in intelligent, democratic fashion. The president, along with certain congressmen could be granted authority in advance to make all necessary decisions.³

A potential situation which requires that advance machinery be set up to make the power of the president virtually unlimited is something that should give us grave concern. It should move us to make all other preparatory steps possible. How much better that we should so fortify ourselves that such an emergency measure would be unnecessary. If we fail to develop our moral strength, how, and by whom, will the president's orders be enforced? The ultimate choice which a soldier sometimes has to make may have to be made by the nation as a whole. We may have to choose between honorable death and a dishonorable existence as a slave to the most damnable force known to men!

Our first requirement is to develop a moral and emotional discipline that will enable us to withstand the shock of home-front war. We must develop the willingness and the ability to sacrifice for the common good. This can begin by self-discipline and self-denial in the time of peace. We must destroy the caricature of the soft, pampered, self-indulgent, selfish, American; and replace him with a man with moral sinews, full statured, and strong.

³William Liscum Borden, There Will be no Time : The Revolution In Strategy, (New York: The MacMillan Company, 1946), p. 221.

The need for emotional discipline is illustrated by our reaction to disaster. It is a well known fact that people rush to the scene of an accident, adding confusion and danger to the existing trouble. But the real danger is that we might panic in the face of mass casualties and general destruction in a home-front war.

The people of London faced this sort of thing during World War II in a way that commands the respect of all thinking people. We say, Amen, to Winston Churchill's description of those dark days as England's finest hour. The great question that remains unanswered is whether we could arise to the challenge of a more terrible war in the same manner and spirit.

One example of our reaction to disaster is enough to show that we need to give some serious consideration to this problem. In South Amboy, New Jersey, in 1950, two barges that were loaded with high explosives exploded. Nine people were killed, and considerable property was damaged. Practically all of the windows in the city were blown out. But the panic was out of proportion to the damage. Most people seemed to head for the family automobile, and start out some place. Those in town were rushing out, and those outside were rushing in. This confusion added danger to the critical situation, but nothing to the solution of the problem. This must not be our reaction in the face of a nuclear war on American soil! See Appendix V for an eye witness account of this incident.⁴

⁴Chaplain Seth A. Wood.

A democratic free country has within itself the elements of weakness and strength, with great possibilities for good or evil. It requires a high quality of life within its citizens if it is to survive, and particularly if it is to arise to its full potentialities. The inherent dangers have been pointed out again and again, but we will indicate just one example here.

Democracy is not always strong. It can be very weak indeed, both at restraining external aggression and at maintaining internal stability and progress. Democracy is flexible and its keynote is freedom, and that means that it can be altered to whatever the citizens freely desire. If they wish to have a wild scramble for advantage, and lose sight of their national interests in the process, they can have just that. If they turn their liberty into license they will no longer enjoy either.⁵

Fortunately, we have some say so in the direction that our civilization takes. If we forfeit it, we have only ourselves to blame. We have been warned often enough, and we have generally echoed the warning in the affirmative. It now remains for us to put into practice the self-discipline that is required to make our words effective.

The ancient Greeks developed a high quality civilization and culture, but they became indifferent to the common good. A brief summary of the tragic experience in their history should be enough to shock us awake.

Fighting became a profession, but the spirit of sacrifice for the public welfare was dead. The people were content to sponge on the bounty of the state.

⁵ Bush, op. cit., p. 222.

Having forsaken their civic ideals, which were their real duties, their strength was sapped, and the Greeks lost their political independence to peoples no more vigorous and even less intellegent than themselves, but possessing a stronger spirit of unity. . . Thus the Greek civilization went down because there was no inner principle, no commanding ethos of thought and feeling. This failure offers a clear warning that the human spirit is universal in its scope and must have a social ideal commensurate with its inner potentialities.⁶

Salvation from this danger must come from motives deep in the human heart, but if such motives effectively exist, they can give impetus to the practical disciplines necessary to transform the motives into action.

From the point of view of sheer self-preservation and self-interest, we cannot afford to allow the impression to arise that we cannot endure the disaster and hardship of war. This is the most certain way to increase our danger. A premature spirit of defeat may insure our national destruction.

The most certain means of assuring attacks on our civilians, aside from military weakness, is to create the suspicion that America could not endure huge casualties. Here is evidence that the future belongs to the stout of heart.⁷

We do not want to depend upon mere whistling in the dark, but if it can be used to augment real strength, then no weapon is to be despised. Evident moral strength discourages attack, and fortifies the nation in the event that attack does come. It is only we, ourselves, who can insure our destruction and downfall. The lies of the enemy, if understood and

⁶Eby and Arrowood, op. cit., p. 342.

⁷Borden, op. cit., p. 221.

exposed, can never compete with the truth. The enemy is no superman. If we hold as tenaciously to the truth as he does to a lie, and if we are willing to sacrifice for the truth as he is for a lie, the forces of the universe are on our side. But we cannot expect God to do for us what we can do for ourselves. Nature seems to have a way of rewarding men according to their deserts. May our first concern be that we may be worthy to remain free men.

Long before we face the life and death phase of combat, we must engage the enemy on other fronts. In fact, the war is on. The sooner we fully grasp this fact the better for us. Communism is treating us LIKE DOGS! You may think that this exaggeration or a figure of speech. No, it is an actual fact.

Ivan Petrovich Pavlov was required to write "in precise detail exactly where and how his research did or could affect the human race."⁸ He prepared a 400 page manuscript, and after Lenin had gone over it carefully he told Pavlov that he had "Saved the Revolution," and guaranteed the future of world communism.⁹

Remember the peace-loving dog that was driven to distraction and irrational behavior because his ability to distinguish between a circle and an ellipse had been taken away. This is exactly the principle that communism is using against the free world. They cry Peace, Peace, and

⁸Edward Hunter, Brainwashing : The Story of Men Who Defied It, (New York: Farrar, Straus and Cudahay, 1956), p. 40.

⁹Loc. cit.

then make sure that there is no peace. Dictatorship is called "Democratic People's Republic," the enslavement of peoples is called "liberation," aggression is anything that is done to assist a free people to remain free; and the list could go on to include the moral judgments that are interpreted and applied in exactly the opposite of generally accepted standards. The design is to tease, threaten, blame, smile occasionally, and to make a great issue of being "peace-loving" until there is confusion, apathy, and susceptibility.

Dr. Leon Freedom, an eminent Baltimore psychiatrist, was asked whether a whole population could be induced to react to the wishes of an unscrupulous master in an unquestioning way. He answered by saying that,

Insofar as a human being allowed the divine traits in him to be overcome and his reasoning power - his judgment and free will - to be atrophied, he could be made into a demon, a puppet, a sick man psychologically, just as sick as an athlete who allows his body to run down by dissipation until he easily contracts some crippling disease.¹⁰

What can be done to counteract this danger? One thing that is easily within our ability is to inform ourselves on the aims and methods of the communists. It has been pointed out that one of the factors contributing to the breaking of our men who were prisoners of the communists in Korea was their unawareness of the wiles of their captors. Hunter tells of an interview with two of these Americans, a colonel and a corporal, who had been involved in complicity with the will of the enemy.

¹⁰Hunter, op. cit., p. 27.

Each one said, "If I had only been told, I don't believe it could have happened to me."¹¹ Consequently, it is incumbent upon each of us to become informed, and to discipline mind, body, will, and emotions against the day of adversity. Our ignorance becomes their source of power - whether it is in the cold war or in a prisoner of war camp. It is difficult to over-estimate the danger of this mental and emotional warfare when it is employed against unsuspecting persons. But knowledge about it is strength against it.

The newly devised pressures of the mind - - mind atrocities called brainwashing - - were as modern and as devastating an advance in war as nuclear fission had been only a few years before when it had its unannounced debut with a hellish flash and a gigantic mushroom of pallid smoke over the luckless city of Hiroshima.¹²

Like the atom bomb, the first psychological impact of "brainwashing" was more shocking than a reasoned examination of the facts warrant. Its effectiveness was largely due to the fact that the men against whom it was used were unaware of method and purpose of their tormentors. From the point of view of hind-sight, it seems that someone would have realized that the communists would use the principle of psychology as a weapon just as ruthlessly as they use other weapons. But it is foresight that we need to employ now.

To be effective, brainwashing depended fundamentally on the subject's ignorance of it. When understood, the worst that the Red laboratories could produce

¹¹Hunter, op. cit., p. 6

¹²Ibid., p. 43.

could be thwarted by the character of the free man. When the techniques of communist brainwashing became common knowledge the system will be either shattered or made so difficult and costly to the Reds that the game will be hardly worth the candle.¹³

It is high time that we make the techniques common knowledge. And while we are about it, let us take into account the application of this principle to the cold war against all free people, and especially against the people of the United States. The methods are now available knowledge, and the ends sought by the communists have been clearly and repeatedly stated. We are now armed with information. Let us now make this information public property. We must neither over-estimate the danger of this mental and emotional warfare, nor remain indifferent to it. "The danger now was not only from underestimating the effects of brainwashing, but of overestimating them."¹⁴ Fear is good if it moves us to intelligent action in our own defense, it is deadly if it paralyze us. The discipline of the mind, will, and emotions is the appropriated action in our own defense! We are being treated like dogs, but let us act like free men.

This perverted use of the principles of intellectual and emotional health is evil beyond words, and should be recognized as such. Otherwise, lethargy may lead to indifference, and indifference to ignorance, with a consequent underestimation of the danger. This would, in turn, preclude any effective discipline and set the stage for us to lose by default. The fiendish nature of this is indicated by the following:

¹³Ibid., p. 16.

¹⁴Ibid., p. 12.

Dr. (Joost A.M.) Meerloo coined the fine laboratory word menticide - - murder of the mind - - for this atrocious quack science devised by the Reds to bring about this voluntary submission of people to an unthinking discipline and robotlike enslavement.¹⁵

Simply stated, the laws of mental hygiene and mental therapy are employed with the deliberate purpose of destroying the rationality of their victims. Our American prisoners of war were their victims at close range, and we are the objects of their attack at any range of opportunity. Here, as in other forms of combat, knowledge of the means and methods of the warfare, and training in combat against it, will put the means of victory at our disposal.

Another object of the attack of the communists in this warfare is our very will to freedom. Here again, we are being treated like a dog! In one of Pavlov's experiments the dog that was being used became very upset at being restrained, growing worse over a period of weeks, until it became useless for the experiment. Finally, Pavlov decided to approach the problem on the assumption that the desire for freedom was the source of the dog's irritation. Proceeding upon this assumption, he began a series of controlled feeding experiments, and succeeded in neutralizing the dog's "freedom reflex."¹⁶ See Appendix VI for a detailed account of this experiment.

The communists are employing this exact technique to destroy the

¹⁵Ibid., p. 4

¹⁶Ivan Petrovich Pavlov, Experimental Psychology, and Other Essays, (New York: Philosophy Library, 1957), pp. 183-184.

spirit of freedom in the peoples of the world! Lincoln has been quoted as having said, "Our reliance is in our love of liberty which God has planted in us."¹⁷ What prophetic words! May this love of liberty move us to embrace the disciplines that contribute to our self-development, and the security of the liberty that we love. Pavlov was apparently more alert to the importance of the will to freedom than most of us, even after he has called attention to it.

It is obvious that the freedom reflex is one of the most important reflexes, or, to use a more general term, reactions of any living being. But this reflex is seldom referred to, as if it were not finally recognized.¹⁸

Communism makes a perverted appeal to the idealism and the spirit of sacrifice that resides in the human heart. Here again, the aim is to destroy the ability to distinguish between a circle and an ellipse. They wish to elicit a complete renunciation of self in an "idealistic cause" as they define it, the true nature of which they cannot perceive or dare not admit. How much better for us if we commit ourselves to ideals and values of our own choosing.

We are not dogs, and need not respond to the clanging of the communist bell. Communist intentions are clear enough, and they are willing to stoop to anything to further their cause. We can not hope to win by merely reacting to the tune that they call. If we attempt it, they may

¹⁷The U.S. Fighting Man's Code, (Washington: Office of Armed Forces Information and Education, Department of Defense, 1959), p. 2.

¹⁸Pavlov, op. cit., p. 184.

be able to "condition" us to dance to their rhythm. We must set our own goals; then direct our own energies into channels that are designed to further our cause, restraining ourselves from pursuing irrelevant or unworthy goals.

There is no meaning to the world unless it is a place where men may progress to a higher life, and there is no progress without struggle. The line of least resistance is a supine resignation to things as they are, including ourselves.¹⁹

True as the above statement is, it is not all the truth. The full truth is not that simple. Things will not remain as they are - - nor will we. We do not enjoy the option of discipline or no discipline - - only the option of self-discipline dedicated to ideals of our choice, or the discipline of force externally imposed. The question is whether we will move out resolutely, embracing the requisite means to achieve our objectives. More pointedly, the choice is between freedom and slavery.

¹⁹Alice Hegan Rice, Happiness Road, (New York: D. Appleton-Century Company, 1942), pp. 35-36.

CHAPTER VI

CONCLUSIONS

The home is the beginning point for all virtue, and the training of children is the most basic responsibility of the human race. When this is done well, society can survive great stress. But if it is not done, the energies of society are dissipated in an attempt to cope with the symptoms of the basic illness. Furthermore, this disease perpetuates itself. As one generation of children grows to maturity without proper training, that generation is less well prepared to train its children than the previous one.

Child training should include moral, emotional, intellectual, and religious discipline. The ideas which are held most highly by society must be elevated by precept and example before the children. Parents should lead disciplined lives before their children in order to teach by example and to reinforce by words.

Parents have too long been intimidated by pseudo-psychologists. They need to inform themselves on some of the basic principles of child training, and then courageously and devotedly discipline their children. An error committed in courage will be less damaging than one committed in cowardice. The parents maintain their own integrity and self-respect when courage prevails, and the positive benefits of child training are not lost by default.

The government should take into account the fact that the training of children is a matter of national interest. This recognition should

be expressed by promoting a campaign for better homes. Mass education through the medium of television could be a very effective means of helping parents to better fulfill their responsibilities to their children, and incidentally provide for the strength of the nation. Good, simple, and down to earth leaflets on the subject of child training could be made available at a moderate cost, or free. This does not mean that the government should replace the parents, nor that parents should be required to rear their children by government regulation. But an educational program on this matter could be presented in an unoffensive, yet effective manner, and would be of great value. Technical information is made available by the government on such subjects as farming, natural resources, and a multitude of other matters. Why not concentrate on the most valuable natural resource of all - - our children? This is not to suggest that nothing is being done in this area, but it is to suggest that there is need for a more intense program of education so that basic facts and principles will get down to the "grass roots" in an effective manner. Information and motivation can be combined. Parents want their children to succeed; and if they can be made to realize the significance of early training and experience, they will welcome information that will help them to prepare their children for whatever lies ahead. We permit filters and beer to be propagandized in our homes throughout the country. It is high time that we welcome some propaganda in the interest of decency, honor, and integrity.

The Church and School should re-examine their responsibilities in

the light of the ever increasing responsibilities that we can expect to fall upon the coming generations. The Church and School need to develop a broader concept of their own work, and seek to convey this broader concept to children and their parents. Subject matter and teaching methods should be related to life experience as much as possible, and should be oriented to develop moral integrity within the pupils. Specifically, our young people should learn to appreciate culture for culture's sake, but must not be led to cultural snobbery or intellectual isolationism. They must learn about the real world of hard facts. They must be taught, and learn to appreciate, the difference between good and evil. They must learn who and what are the enemies of mankind. They must master the technical skills necessary to meet the needs of a mechanical world, but must not be led, either directly or by implication, to think that this is the whole of life. They must learn to make the machine serve man rather than to surrender the soul of man to the machine. The Church needs to be more realistic in the sense that it should seek to come to grips with facts of the present world, and the school needs to be more idealistic in the sense that it recognizes that this present world is not everything.

The Army should utilize more fully the possibilities inherent in idealistic motivation in training. For this to be effectively done, the ideals must be intellectually and emotionally accepted and put into practice by the officer corps. It is not enough to teach that the soldier should be motivated by moral ideals and patriotism while the

words and deeds of the leader deny their validity. By precept and by example, our soldiers should be made to feel that disobedience is almost treason, and that poor performance is little better. Training should be intense, but treatment of the soldier should be fair. His dignity as a person should be scrupulously respected, and he should be encouraged to cultivate his own self-respect. A part of this self-respect and personal pride should be based upon the conscientious and effective discharge of his duty.

The Army should capitalize on the value of the primary group. The integrity of the primary group should be respected whenever possible, and the informal leaders of these primary groups should be recognized as potential assistants in the cultivation of those ideals and sentiments that build and support the morale and esprit of the unit.

The government should launch a "truth campaign" in our country. No attempt or pretense should be made to tell all that we know. In fact it would be helpful to show why we cannot tell all that we know. But the dangers that threaten the nation should be spelled out in simple words so that the farmer in the hills can understand what is going on, and appreciate the problems that his government faces. This should be tied in with an appeal for the development of the moral integrity of the youth of the land.

The Civil Defense Agency should utilize television and the medium of drama to train people how to take care of themselves and one another under conditions of atomic war. This should be oriented to instill confidence and a will to resist an enemy while suffering mass casualties.

Our nation needs, from all sources, a sane approach to the problem of subversion and communist influence within our own country. Reliable and unbiased information should be disseminated by educators and government agencies to help the average citizen distinguish between communist activity and patriotic activity in the interest of social betterment. The presence of a Communist underground, and its method of operation, should be made so clear that the patriotic social idealist can avoid becoming allied with them or allowing them to further their cause by pretending to make common cause with him.

Evidence of clear thinking and undivided loyalty should echo from every hill. We need to come out into the open and boldly declare our faith in God and loyalty to our Country. We can no longer afford the modesty or timidity that conceals our stand. We must let the world know our convictions and the measure of our dedication to them. But all of our idealistic protestations will be to no avail unless they are implemented by intelligent, determined, and disciplined action.

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APPENDIX

APPENDIX I

Discipline¹

Franklin S. DuBois, M.D., associate medical director, Silverhill Foundation for the Treatment of Psychoneuroses, New Canaan, Connecticut, says that the well-disciplined person is guided by certain principles in which he believes and which he follows because he has been taught by example, training, and experience that intelligent action based on practical ideals brings satisfaction to him and to others.

Certain parental attitudes and actions can help to achieve a security of discipline for the child. Fundamental among these is an appreciation of the following:

1. The importance of routine. - The establishment of a physical routine is the responsibility of the parents. The child should be helped to establish habits of eating, sleeping, and playing that make life more comfortable. He is decidedly more secure when he knows what he is to do at all times. It is not the clock, but the regular sequence of events, that brings a satisfying sense of security.

2. Obedience and punishment. - Obedience should be thought of as adherence to the laws of the child's nature and stage of development and not merely as submission to rules imposed by parents.

When punishment is necessary, the parent should be sure that it is put into effect when neither he nor the child is angry. A cooling-off time enables the parent to discover the cause of the particular act, which may or may not merit punishment; and gives the child an opportunity to think over the situation and to realize that he has done wrong.

No child, however, should remain long in disfavor or be made to feel undue guilt. Punishment should never be humiliating and for this reason physical punishment should be used, if at all, only with younger children, probably under the age of three years. Once punishment has been suffered, the incident should be closed. The child should be shown the same affection that he has always enjoyed.

3. Action versus discussion. - The parent who has the proper feeling toward the child is not afraid to act decisively. Action so taken commands the respect of the child and makes him feel secure. Action is the only thing the child understands.

¹Oliver E. Byrd, Family Life Sourcebook, (Stanford: Stanford University Press, 1956), pp. 109-110.

4. Consistency. - Inconsistency is most disturbing to a child's sense of security. The child does not know where he stands when parents are inconsistent. Differences between the parents should be settled in private.

5. Persistence. - Child training takes time and perseverance, and parental responsibility does not end until the child has become an independent, self-disciplined adult. A wholesomely disciplined child is not developed in a year or even five years. Parents must be patient, steadfast, and persistent.

6. Individualization. - Children are not all alike. Children in the same family may differ greatly in personality. The gentle, submissive child may respond to a mild request that is unheeded by an aggressive older brother who needs to be told firmly what is expected of him. The tone of voice that hurts one may make no impression on the other. Parents must be alert not only to what they say but how they say it.

7. Leniency versus firmness. - Many children are spoiled by over-indulgence. This leads them to believe that all things come easily. When they learn that outside their homes this is not the case, they may become angry and resentful and react with various forms of undesirable behavior. It is significant that children progress best under teachers whose discipline is firm and consistent.

8. Games and sports. - Games teach children to give and take. Adults are inclined to allow a child advantages in play, but his contemporaries yield no point; what he wins from them must be in fair play.

All children should be urged to participate in games and sports within the limits of their capabilities and parents should encourage them by attending athletic contests and sharing in their school's victories and defeats. By so doing they are supporting their children in one of their greatest opportunities to develop self-discipline.

APPENDIX II

(DYNAMICS OF PARENT - CHILD RELATIONSHIPS)

Parental Attitudes

Standards held too high and
to early

Favoritism

Emotional Immaturity

Overprotection

Feminine Dominance (Male children)

Child Behavior

Anxious
Fearful
Hyperactive
Insensitive
Irritable
Self-conscious
Shy
Superficial
Tense

Aggressive
Attention Demanding
Compulsive
Critical
Fearful
Nervous Habits
Overeager to Please
Resentful
Sullen

Domineering
Feminine behavior (boys)
Hypertensive
Lack of Initiative
Preoccupied
Solitary
Sophisticated

Apathy
Attention Demanding
Authority Bound
Complaint
Dreamy
Irritability
Selfish

Adult behavior
Detached
Fantasy
Feminine
Self Conscious
Shy
Solitary

Perfectionism	Dependent upon Adults <u>Detached</u> <u>Inactive</u> <u>Solitary</u> <u>Shy</u> <u>Inconsiderate</u>
Dissension and/or Separation	<u>Attention Demanding</u> <u>Distractable</u> <u>Immature</u> <u>Jealous</u> <u>Insecure</u> <u>Withdrawn</u>
Rejection	Distractable Hyperactive Night Terrors Running Away Sullen <u>Withdrawn</u>
Happy and Affectionate	Adaptable <u>Affectionate</u> <u>Friendly</u> <u>Happy</u> Imaginative Mature Original Practical Realistic <u>Self-Reliant</u> <u>Sociable</u> Varied Interests

"In this summary of the data obtained from the youngsters, the italicized (underlined) items are those behavior patterns that occurred most frequently."¹

¹Lynde C. Steckle, Problems of Human Adjustment, (New York: Harper and Brothers, Publishers, 1949, 1957), pp. 175-177, as shown in R. Alschuler, and L. Hottwick, Painting and Personality : A Study of Young Children, (Chicago: University of Chicago Press, 1947, 2 Vols).

APPENDIX III

A section from the chapter on "Awards and Discipline" in The Church School¹ reveals the current doctrine on discipline in the Church School; and it indicates how this contrasts with the doctrine of forty years ago. Summary of the older idea of discipline is presented first by quoting from W.S. Athern, The organization and Administration of the Church School, Pilgrim Press, 1917, as follows:

"Courtesy, accuracy, promptness, regularity, industry, responsibility, obedience, reverence, are among the virtues which enter into the fiber of our moral life. A school which tolerates discourtesy without rebuke; which permits irregularity of attendance and tardiness without penalty; which accepts inaccurate or poorly prepared work, makes assignments and permits pupils to come unprepared without reproof; which condones the most patent exhibitions of disobedience and irreverence without corresponding exhibition of the wrath of an outraged law, cannot expect to be rated in the community as a moral institution. Such an institution undermines the moral life of the nation. And yet this is the picture of multitudes of church schools."

. . . The following interpretation will vary somewhat from that implied in the above quotation, but will agree completely with its insistence on the need for good order in the Church School.

1. What is discipline? Good order exists in a church school when pupils and teachers are directing their energies to the accomplishment of the purposes of the school, with a minimum of confusion, distraction, and irrelevant activity. Good order requires discipline. The disciplined person is free to achieve worthy purposes for himself

¹Paul H. Veith, The Church School, The Organization, Administration, and Supervision of Christian Education in the Local Church, (Philadelphia: Christian Education Press, 1957), pp. 153-155.

and his group because he is able to direct his energy into right channels, and restrain himself from pursuing irrelevant or unworthy ends. He "plays by the rules" of group living and work because he knows that rules and regulations are necessary for the success of any social group. He accepts the need for authority as well as the need for participation on his part. Learning self discipline is a necessary part of growing to maturity.

The teacher's concern with discipline is positive as well as negative. On the positive side, it is a matter of helping the pupil to understand what is right behavior, find worthy goals, to which to direct his energy, gain self control, take pride in good workmanship and conduct appropriate to his age. On the negative side it consists of preventing undesirable conduct.

It is necessary for a church school to maintain good order for two important reasons: (1) as an end in itself: teaching self discipline is an essential element in teaching for Christian living; (2) as a means to an end: an organized program of work cannot be carried on without it.

2. What is good discipline? Considered from the point of view of the teacher's approach to securing and maintaining good order, we may distinguish three types of discipline.

(1) Authoritarian Control. This is implied in the quotation on page 152. It assumes that leaders are in control and pupils are told what to do. They are given rules and standards made by the leader. They are marched in ordered lines from class to department. They are required to raise their hands for the privilege of speaking. They are admonished to be quiet. They are threatened with unhappy consequences for misconduct.

(2) Cooperative Participation. This assumes that pupils can learn to become a creative social group. Pupils help make their own rules. They share in choosing purposes and activities. They are free to speak to each other and to the leader as their work may require. Their opinions are respected. They are allowed to be active and even noisy, as long as their activity and noise are the expression and result of useful work. The need for right conduct is interpreted by the leader and enforced when necessary, but not by methods which destroy the relationship of respect and cooperation with the pupils, and main-

tained through pride in high quality rather than by rewards and threats. Leaders who practice this type of discipline have a conviction that self discipline rather than external control is the ultimate objective.

(3) Laissez Faire. Some leaders believe that when pupils are allowed to do as they please, they will love the teacher and the church school more. Hence, they shun hard requirements and strict standards. They are, of course, not in favor of chaos, but hope that the respect for the leader and the appeal of the work will be sufficient for reasonably good conduct without invoking the pressure of authority. They are inclined to take the attitude that "Children are like that, and you can't expect too much of them."²

The author rejects the first and the third position, as stated above, and points out that the middle position can capture what is good in both of the others.

²Loc. cit.

APPENDIX IV

The George Washington University Human Resources Research Office operating under contract with the Department of the Army conducted "A Preliminary Investigation of Delinquency in the Army," April 1954, under the general direction of John L. Finan. The results of this study follow:

Family Discipline: The type of family discipline is an aspect of child-parent relationships that is considered to be especially important in the child's development as a member of the community. It was expected that, as compared to the controls, the delinquent group would tend to have experienced a relatively inconsistent or lax home discipline and thus be less amenable to the strict discipline imposed in the military situation. Several items were included to explore this particular area.

How strict was your mother (or stepmother) when you were a child?	Delinquents %	Controls %
She usually let me do pretty much what I wanted to do	16	18
Sometimes she was very strict and sometimes very easy	24	24
She was usually strict but very kind	51	53
Usually she was very strict and hard with me	6	3
Other	3	2 (not sig.)
How strict was your father (or stepfather) when you were a child?		
He let me do pretty much what I wanted to do	19	17
Sometimes he was very strict and hard sometimes very easy	26	28
He was usually strict but very kind	40	45
Usually he was very strict and hard with me	15	6
Other	0	4 (not sig.)

Usually I had regular chores to do at home	Delinquents %	Controls %
Yes	77	80
No	23	20
	(not sig.)	

At our house everyone came and went
as he pleased

Yes	37	32
No	63	68
	(p .05)	

On items where the soldier was asked directly about the type of family discipline, no statistically significant differences were found. The one item showing a slight but statistically significant difference is only an indirect indication of discipline and could be related to other factors. Thus there is little evidence of a difference between delinquents and controls with respect to type of family discipline.¹

Regularity and Discipline: Army life presents a situation which may introduce environmental stresses not present in civilian life. The required conformity to regimentation is an abrupt change for the average American who has been conditioned to independence and personal freedom. It was suspected, therefore, that frustration arising from this situation might be a factor in precipitating delinquent behavior. To explore the soldiers' reactions to regularity and discipline the following items were used:

How much does it bother you when you are ordered
to do things that you don't see a good reason
for doing?

A great deal	46	24
Quite a bit	14	23
Not at all	13	13
	(p .01)	

¹Hum RRO Technical Report 5: A Preliminary Investigation of Delinquency in the Army, (Washington: Human Resources Research Office, George Washington University. 1954), pp. 28-29.

	Delinquents %	Controls %
Do you like wearing the uniform?		
Yes	55	59
No	45	41
	(not sig.)	

Do you like the orders and regulations of Army life?

Yes	34	45
No	66	55
	(p .01)	

Do you like having to be neat and orderly at all times?

Yes	86	85
No	14	15
	(not sig.)	

Do you think Army discipline is too strict?

Yes	51	26
No	49	74
	(.01)	

From these data, it can be seen that:

(1) Delinquents did not differ from controls on the items concerning clothing and personal appearance.

(2) Delinquents differed markedly from the controls in their reaction to authority or taking orders, the regularity of Army life, and discipline. This latter group of items will be of most use in the attempt to ascertain the soldiers' attitudes toward regularity and discipline, however, it should be noted that the effects of a court-martial and stockade confinement may have operated to magnify the delinquents' reaction to discipline, thus making it difficult to determine their previous feelings regarding it.

Since regularity and discipline are presumed to be fairly constant aspects of the army situation it would be expected that differences appearing between delinquents and controls in this area would be linked with background and related characteristics of the soldiers. In examining the kind of individual who reacts most negatively to regularity and discipline, this variable was studied in relation to pre-Army delinquency, socio-economic status, and home background characteristics. The following results were obtained:

Pre-Army Delinquency:

When the pre-Army delinquency variable was held constant, the delinquents differed significantly ($p .01$) from the controls in their reactions to regularity and discipline. This finding indicates that the more negative reactions of the delinquents cannot be entirely explained by the influence of pre-Army delinquency. It was found that delinquents differed from non-delinquents with respect to a number of background and personality characteristics. Compared to the non-delinquents:

(1) As a group, the delinquents had less education. They also were younger.

(2) The parents of the delinquents were more frequently absent from the home during the time the boys were growing up. Family life tended to be less congenial and the members of the family not as close to one another. The reaction of the delinquents was more often unfavorable (for example, more of them said that they felt unwanted at home or that they were ashamed of their parents). However, both delinquent and non-delinquent groups indicated that they had experienced similar patterns of family discipline.²

²Ibid.

APPENDIX V

THE DAY THE CITY BLEW UP

BY

SETH A. WOOD

The place: South Amboy, New Jersey, a one-mile-square city on a bay, where railroad and barge meet to transfer coal destined for the Furnaces of New York City a few miles to the north. The time: April of 1950, between sundown and dark. The event: an explosion in the bay, that transformed a quiet, pleasant community into a bedlam of mass hysteria.

Two barges, loaded with high explosives, blew up in the bay. Nine persons (all passengers on the barges) were killed. Several waterfront homes were leveled. Not a pane of glass remained intact in the city; few chimneys remained standing; outside walls of homes and other buildings exploded outward, to settle inches away from interior walls; porches sagged; plaster cascaded from walls and ceilings; doors blew off hinges; casements blew outward with the shattered windows that they had held in place; and a shower of black mud from the bottom of the bay covered every exposed wall and person in the city.

In a sense the destruction of both life and property was slight, compared to, say, a bombing attack by enemy planes. But the effects on the inhabitants of the city, and on inhabitants of neighboring communities was staggering.

I was across the bay, in Perth Amboy, with my family, when the explosion occurred. We were shopping. Stores and streets were crowded. Suddenly the buildings shook, plate glass windows exploded outward, and shattered on the side-walks, counters trembled and merchandise showered to the floor. For a brief moment we were all stunned into immobility. Then as suddenly as the explosion had occurred, everybody began to run. There was, seemingly, no direction or plan to the running; just get away. Stores erupted shoppers. Pedestrians stood here and there on the side-walks, bleeding from cuts and shattered glass, stunned, stupid, immobile. They were caught in the flood of shoppers that poured from the stores, and they too began to run.

We ran to our parked car, threw ourselves in, started the motor, and found ourselves part of a sea of autos reaching from side-walk to side-walk, and covering the main thoroughfare as far as we could see ahead. Intersections were jammed, bridges to South Amboy, visible blocks away, were as jammed as the streets.

We shot down a side street, headed north, away from South Amboy, where there was no traffic at all, and drove furiously around Perth Amboy and several neighboring communities, to reach a back road into South Amboy. We, like everybody else in the vicinity, in our hysterical flight were determined to get into the center of destruction, rather than away from it. But South Amboy was our home, and we knew only that for some reason we had to get there, fast.

Forty minutes after the explosion we reached the back road to South Amboy, which was bare of traffic. Suddenly several cars approached,

from South Amboy, driving at furious speeds, weaving from side to side as though the drivers were drunk. Two men leaned from one car, a driver and a passenger, screaming incoherently at us as they approached, and waving for us to go back whence we had come; that car missed a head-on collision with us by scant inches.

We stopped a minute, debated what to do, and decided to go on home.

South Amboy was as silent as a cemetery. Our neighbors stood in silent, dazed groups, looking dully at their blackened homes. Heedless of the cold rain that had begun to fall. We surveyed the damage to our home. Splinters of glass protruded from walls and furniture. Curtains, black with mud, drenched by rain, blew in listlessly from gaping holes where once had been windows. There were no lights. We left the house to talk to our neighbors. Then the rumors began to spread throughout the town.

More barges were about to explode; all citizens were to evacuate to save their lives; unexploded grenades were scattered throughout the city, and some inhabitants had already picked some up and had been blown to bits by them.

Not believing the rumors, yet not daring to disbelieve in them, we all decided to leave. Those of us who had autos loaded them up, and we departed, to visit friends in nearby communities.

About midnight we returned to our homes. We had to find some way to make them suitable for the night. And then we found the city in a turmoil.

The army had moved in; the city was under martial law; soldiers in full field packs, helmets and with rifles, paced up and down the streets before the houses. Fire engines - there must have been scores of them - from nearby communities, roared up and down the streets, with sirens screaming, accomplishing nothing, but adding to the confusion. Ambulances followed the fire engines, evidently not going anywhere, but moving fast. The Red Cross had set up first aid stations in a nearby school, we were told, and "long lines of people" were waiting for treatment. Army vehicles and police cars joined the fire engines and ambulances, and sedans filled with the curious from other communities slowly cruised up and down the streets, impeding racing official vehicles.

We covered our windows with blankets, laid mattresses on the floor of the living room (as we were afraid to trust the second floor that night) and tried to sleep. It was almost morning before the din of traffic stopped, and left the rain-drenched streets to the silent, pacing soldiers.

Morning brought comparative calm. It also brought newsreel cameramen and television equipment, all seemingly intent on the same purpose: to get pictures of colorful ambulances, and uniformed, female aids, against the back-drop of blackened, shattered buildings.

We surveyed the damage done our home, in daylight. We talked with our neighbors. We joked ruefully about our hysteria of the night before. And we rolled up our sleeves and began to clean up the mess.

Like the fabulous Phenix bird, South Amboy would live again.

APPENDIX VI

Once in the course of our experimental work which I shall describe presently, we were puzzled by the peculiar behavior of our animal. This was a tractable dog with which we were on very friendly terms. The dog was given a rather easy assignment. It was placed in the stand and had its movements restricted only by soft loops fastened around its legs (to which at first it did not react at all). Nothing else was done except to feed it repeatedly at intervals of several minutes. At first the dog was quiet and ate willingly, but as time went on it became more and more excited: it began to struggle against the surrounding objects, tried to break loose, pawing at the floor, gnawing the supports of the stand, etc. This ceaseless muscular exertion brought on dyspnea and a continuous secretion of saliva; this persisted for weeks, becoming worse and worse, with the result that the dog was no longer fit for our experimental work. This phenomenon puzzled us for a long time. We advanced many hypotheses as to the possible reason for this unusual behavior of dogs, our efforts were in vain until it occurred to us that it might be interpreted quite simply - - as the manifestation of a freedom reflex, and that the dog would not remain quiet so long as its movements were constrained. We overcame this reflex by means of another - - a food reflex. We began to feed the dog only in the stand. At first it ate sparingly and steadily lost weight, but gradually it began to eat more - - until it consumed the whole of its . At the same time it became quiet during the experiments; the freedom reflex was thus inhibited. It is obvious that the freedom reflex is one of the most important reflexes, or to use a more general term, reactions of any living being. But this reflex is seldom referred to, as if it were not finally recognized.¹

¹ Ivan Petrovich Pavlov, Experimental Psychology, (New York: Philosophy Library, 1957), p. 184.

DISCIPLINE WITHIN THE CIVILIAN AND MILITARY SOCIETIES

A thesis presented to the Faculty of The Chaplain School, Fort Slocum, New York, by John F. Cagle, May 1961.

Although most commonly associated with a military society, discipline is a necessary requirement for any group of human beings if they are to function in such a way that the common good as well as individual happiness is to be attained.

In this thesis the basic concept of discipline is presented, a need for it demonstrated, and an appeal for its acceptance based on a clear and concise history of society, both civilian and military, as it has been influenced by the proper or erroneous use, understanding and application of the principles of discipline.

The Introduction includes some basic definitions of terms and then proceeds to review the philosophy of discipline from the earliest times, beginning with the teachings of Brahm, the ancient Greeks, Old Testament Hebrews and Medieval Christians.

A comparative study, with corresponding results, of the application of theories of discipline in the Roman, Prussian, and Russian Armies is next presented.

The basic foundation for discipline in the man is formed in childhood. The theories of child training in recent times are examined and psychological experiments based on traditional ideas. Not only is the tradition that the boy is the father of the man clearly shown, but also the home as the cradle of society. An impressive treatment. From civilian society we next move to the military.

The military is faced with a serious problem of permissiveness in education and family life. The transition from citizen to soldier can be a painful process.

Time of war presents the stress of combat and the prisoner of war camp. Studies made under these conditions are reviewed and a correlation of the presence or lack of proper discipline in the home, school and the community are revealed.

Next, the reaction of civilian communities in times of national emergencies and the presence of armed conflict are presented and again a relationship between the discipline of these societies and their ability to survive are impressively outlined.

The most thought provoking aspect of this work are the lessons learned from the survival or fall of other civilizations as a result of the level of the discipline that was part of their culture.

The present threat to our way of life from Communism and the pressures of the 'Cold War' lead to conclusions and recommended programs to insure that our society, properly disciplined, will produce the soldier who will represent on the battlefield, if required, a national spirit of unity, sacrifice and loyalty to our beliefs.

The Appendix contains a summary of child training principles, a resume' of the effects of childhood influences on adult life, the various educational philosophy theories, and a study of problem soldiers and the home life that produced them. "The Day The City Blew Up", an account of human behavior in time of disaster, together with a laboratory experiment of the Russian Psychologist, Pavlov, conclude a presentation of a subject which is vital to our survival as individuals and as a nation.

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